2: Morris T-5 (1937)1938 AK5 Lepcha AK5

751 The *Za-Sung* is a strip of paper wrapped round a piece of
777 bamboo and covered with a coating of lac, on which are impressed nine zeros representing eyes. This charm is usually worn on a string round the neck.

[415] The *Tshon-Sung*, or "weapon-warder," is always worn in a *Ka-Wo*, or metal charm box. This is usually of plain silver or copper, but is sometimes decorated with gold filigree work.

● [523] In this box are usually kept the most precious relics and religious heirlooms of the family. These usually consist of such things as the hairs of some holy Lama, his bones, teeth, or a portion of his clothing. Nail-parings also are in much demand. These things are considered so efficacious in affording protection against weapons that Tibetans and Bhutanese are often willing to pay very high prices for them, and will not part with them for any consideration unless they believe that they are haunted or have become attended by some evil spirit which is likely to cause their owner sickness.

The *Palkyet-Sung*, or amulet of universal purpose, is considered to be particularly efficacious in averting the evil influences of physical mesmerism, disagreement between married couples, and in maintaining harmony between them.

823 Gold and platinum are believed to be proof against all
783 forms of pollution, but it is not often that such expensive materials can be afforded. Copper comes next in order of merit, and is preferred to silver as being less liable to pollution. Silver boxes must be sanctified by sprinkling holy water over them every morning and fumigating them with incense; but this is unnecessary with boxes of any other metal.

844 For cases of childbirth, and also for various diseases of the
751 nervous system, there are charms written on a thin strip of paper with Chinese ink. These are rolled into a pill, coated with butter, and given to the patient to swallow. In cases of difficult labour they are tied to the hair of the mother, on the crown of her head, in the belief that this expedites delivery of

286 --characteristic Lepcha patterns. The threads used for the weaving
[386] of cloth were formerly dyed with vegetable matter, of which likewise
a few samples were brought along. Among the articles of clothing
291 there is a complete woman's costume with the pertinent ornaments:
301 two large needles connected by a silver chain, a pair of earrings set
with corals, as well as two necklaces -- one mainly of turquoise and
the other consisting of corals and blue glass beads. A hat made of
reed and types of nettle and a pair of men's earrings decorated with
turquoises were acquired as especially characteristic articles of the
garb formerly customary for Lepcha men.

534 [270] As far as musical instruments are concerned, the collec-
tion comprises three flutes of varying size -- one of which is a double
flute -- a jewsharp, a gong with wooden drumsticks, as well as two
old war drums whose cylinders consist of copper. They were presented
[431] by bs Tan hdzin rnam rgyal, the sixth king of Sikkim (born 1769,
ascended the throne in 1780, died in Lhasa in 1793) to the Lepcha
chieftain of Sukmi, who bore the Tibetan title of "Dsöngpön"
(r dzong dpon, "bailiff"), as an acknowledgment of faithful war service.

756 A few especially valuable articles of the collection are parts of
● [523] the equipment of a Mun priestess (a pouch with a carrying strap, deco-
rated with eagles' claws, bird bills, the teeth of wild animals, and
shells; plumes serving as a headdress; and parts of a rosary with a
bell) which had been handed down for about three centuries in the
family of a well-known Mun priestess who died a few years ago: Norkit
[796] Lepchani from the village of Seket. This equipment, of which only
one similar specimen is known in Sikkim, was occasionally used by
a Mun priestess in the king's palace at Gangtok during the ceremonies
that take place annually in the night before the ceremony of the Lama
dance in honor of the mountain god Gangs chhen mdzod lnga. In re-
756 gard to other objects used in the original pre-Buddhist religion of the
771 Lepchas, which were likewise acquired, the following should be named:
amulets, magic wands, little baskets for keeping substances for magic
healing, a little scaling ladder [Steigbaum] used at the burial of the
[766] Lepcha priests known as Bong thing, which was supposed to aid the soul
of the Bong thing in its ascent to heaven -- one of the many evidences
of the shaman ideas that are deeply rooted in the Lepcha religion --,
a gong used by the Yaba priests, and paraphernalia for performing cere-
monies in honor of the ancestral spirits, local divinities, and for the
appeasement of the demons that were unleashed during the wars of
the priests during which they used magic.